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THEOSOPHY

VOL. 67, No. 1 NOVEMBER, 1978

Verily the esoteric doctrine may well be called in its turn the "thread-doctrine," since it passes through and strings together all the ancient philosophical religious systems, and, what is more, reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East," adepts in Occult Science.

—H. P. BLAVATSKY

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I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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THEOSOPHY

THE THEOSOPHICAL MOVEMENT

THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

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As I am other than mind, not mine are pain, rage, hate, and fear. The Self is above the outward life and mind, according to the words of wisdom.

—*Shankaracharya*

THEOSOPHY

VOLUME 67 NOVEMBER, 1978 NUMBER 1

MAN'S COMPOUND UNITY

THE human tendency to redefine transcendental truth in the terms of illusion is the origin of all forms of conventional religion. This is a weakness of the Arjuna in each one, for Arjuna, ardent disciple and determined aspirant though he was, virtually insisted that Krishna instruct him in ways that *he* found satisfying. Arjuna was at this point a seeker for truth, but truth according to his own sense of reality and good and evil. Arjuna can hardly be blamed for this; Krishna, therefore, is patient with him; he knows no better, and no more do we, although Arjuna came to know better, as we learn from a later chapter when he is addressed by Krishna as one who "findeth no fault."

There is indeed a side of man's aspiring nature which findeth no fault. H.P.B. speaks of this in the *Key,* replying to a question which asks about the difference between faith "on authority" and faith in "one's spiritual intuition." She says:

> One is human credulity and *superstition,* the other human belief and *intuition.* As Professor Alexander Wilder says in his "Introduction to the *Eleusinian Mysteries,*" "It is ignorance which leads to profanation. Men ridicule what they do not properly understand. . . . The undercurrent of this world is set towards one goal; and inside of human credulity . . . is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence." Those who limit that "credulity" to human authoritative dogmas alone, will never fathom that power nor even perceive it in their natures. It is stuck fast to the external plane and is unable to bring forth into play the essence that rules it. . . .

The object, then, is to release our capacity for knowing or intuiting from the confinements of the external plane. This means letting go of some of the "realities" we live by, rejecting the language by which those realities are defined, while recognizing in even misguided belief the exercise of a spiritual power. What is the essence of the error? Submission, it may be, to the longing for finality in a world where no finality can be found.

Yet we would be little or nothing without that longing, which is itself a remote reflection of the primordial desire (Kamadeva) that brought the entire universe into being. H.P.B. speaks of this in *The Secret Doctrine:*

> Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature, the first link between the ever unconditioned and the manifested. (I, 119.)

While Spirit per se, we are made to understand, does not evolve—this being an activity of soul—yet *all,* as the *Ocean* puts it, is "soul and spirit ever evolving," since soul without spirit has no meaning at all. We come to understand this better from reflecting on soul as an expression of universal process. H.P.B. says:

> The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Iswara, "the Lord," though the Occultists give it another name. Iswara, say the Vedantins, is the highest consciousness in nature. "This highest consciousness," answer the Occultists, "is only a *synthetic unit* in the world of the manifested Logos—or on the *plane of illusion*; for it is the sum of the Dhyan-Chohanic *consciousness.*" "Oh, wise man, remove the conception *that not-Spirit is Spirit*," says Sankarâchârya. Atma is *not-Spirit* in its final Parabrahmic state, *Iswara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from and return into the Logos, each in the culmination of its time. . . . The monad, then, viewed as ONE, is above the seventh principle (in Kosmos and man), and as a triad, it is the direct radiant progeny of the said *compound* UNIT . . . (I, 573.)

From this it seems clear that being human means having a *compound* unity—a compound in manifested life, yet *one* in Eternity—and that this is the secret of both man's divinity and

his confusion, his suffering and delusion. As H.P.B. says: "It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity." (II, 103.)

The higher beings, through thought, bring the Universe into being: "I am born," Krishna declares, "but through my own *maya,* the mystic power of self-ideation." He later explains that by the power of Prakriti he emanates the entire assemblage of beings, but these acts do not bind him to illusion for the reason that he is as "one who sitteth indifferent, uninterested in those works." In brief, while both Krishna and Arjuna—ourselves—are continually thinking, Krishna's thinking is that of a God free from illusion, who has no more to learn, while Arjuna is still engaged in a mighty struggle with self-created appearances, even as we are today.

There is, therefore, a radical distinction between divine and human thinking. The gods create through thought, but are not imprisoned, save voluntarily, by their thinking. But when we think, we make temporary settlements with the stages of illusion, each advance "bringing with it the idea that now, as last, we have reached 'reality'."

The wise—the creative gods, the sages, the adepts—like man, are continually thinking. They, as Krishna says, are "indefatigable in action," but their thoughts make no prisons for themselves. Their thoughts go out, but *they* do not go with them. "Behold this my divine mystery: myself causing things to exist and supporting them all, but dwelling not in them."

That is Krishna's mystery, but what is ours? Surely it is that determination of Fohat—in whom love and mind are originally united—to bring pure spirit into intimate contact with matter, of which our mystery consists. And it is the wisdom of the gods which prepares us for the long ordeal of coping with illusion, as the only means by which godhood is achieved:

> For, to complete the *septenary man,* to add to his three lower principles and cement them with the spiritual Monad—which could never dwell in such a form otherwise than in an *absolutely latent state*—two connecting principles are needed: *Manas* and *Kama.* . . . The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious

Egotism—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma,* which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. (II, 79.)

This is later repeated in more detail:

. . . the two higher principles *can have no individuality on Earth,* cannot be *man,* unless there is *(a)* the Mind, the *Manas-Ego,* to cognize itself, and *(b)* the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego *(if it assimilates itself to the two higher)* and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for the purposes of a *full* terrestrial existence (II, 241-42.)

To this metaphysical account of the make-up of human beings is added the mythic significance of Prometheus, with whose longings and sufferings we are able to identify, since, despite their heroic scale, the Titan is so like ourselves—"burning in the fierce flames of his terrestrial passions; the conflagration fired by his *Thought,* discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at his heart—*a Prometheus indeed, because a conscious,* hence a *responsible* entity."

The story of mankind is thus the drama of the sacrifice of one manvantaric generation of Prometheans to the next—and so on, throughout eternity:

Hence, tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem Humanity—created god-like and perfect at first—and to endow him with human affections and aspirations. To do this they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities—the bliss of sidereal existence for the curse of terrestrial life. (II, 246.)

Who were these *Yogis?* H.P.B. calls them Angels constituted of *Knowledge* and *Love,* an identification which makes them one with the Fohat which is both divine Eros and Mind, bringing together on Earth the poles of Spirit and Matter.

We are the resulting compound unity—"That which lives and thinks in man and survives that frame, the masterpiece of evolution"—the 'Eternal Pilgrim,' the Protean differentiation in space and time of the One Absolute 'unknowable'." (II, 728.)

This seems explanation enough for all our confusions, bewilderments, and pain. The vehicles we make—by the thoughts that we think—are not yet adequate instruments for the powers potential within us. The *limited* expression of these powers is the cause of all our frustration and woe. Our liberation will come from learning how to think as our spiritual ancestors thought before us. The philosophy of self-knowledge is the Way. There is no other philosophy because there is nothing else to know.

The Diamond

If we conceive of the totality of being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as it were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

—Lucifer

CONTINENTS AND RACES

At the beginning of every new ROUND, after a period of "obscuration," the earth casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called "the Queen of the Serpents," and "the mother of all that moves." The "Seven Skins," in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity. The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of our globe, . . . physical Humanity has existed upon it for the last 18,000,000 years. This period was preceded by 300,000,000 years of the mineral and vegetable development.

That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. There is a secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles.

Which means again, that our globe is subject to seven periodical *entire* changes which go *pari-passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial *prólayas,* three occasioned by the change in the inclination of the earth's axis. It is a *law* which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as "the great ADJUSTER."

Cyclic pralayas so-called are but *obscurations,* during which periods Nature, *i.e.,* everything visible and *invisible* on a resting

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NOTE.—A student's collation from *The Secret Doctrine.*

planet—remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "night" of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day—a very short one indeed in comparison to the "Day of Brahma." It is not the physical organisms that remain in *statu quo*, least of all their psychical principles, during the great cosmic or even Solar pralayas, but only their Akasic or astral "photographs." But during the minor pralayas, once overtaken by the "Night," the planets remain intact, though dead. . . .

The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The *Sub*-races are subject to the same cleansing process, as also the side-branchlets (the family-Races). Observe the *Sidereal year,* equal to 26,868 of our solar years . . . the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle.

We believe in the seven "continents," four of which have already lived their day, the fifth still exists, and two are to appear in the future. We believe that each of these is not strictly a continent in the modern sense of the word, but that each refers to the geographical names given (i.) to the dry lands covering the face of the whole earth during the period of a Root-Race, in general; and (ii.) to what remained of these after a geological (race) *Pralaya;* and (iii.) to those localities which will enter, after the future cataclysms, into the formation of new *universal* "continents," peninsulas, or dwipas—each continent being, in one sense, a greater or smaller region of dry land surrounded with water.

It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root*-continent, so to speak, already existed; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters.

During the Second Race more land emerged from under the waters as a continuation of the "head" from the neck. Beginning on both hemispheres on the line above the most northern part of Spitzbergen on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffins Bay and the neighboring islands and promontories. *There*, it hardly reached, southward, the 70th degree of latitude; *here*—it formed the horseshoe continent of which the commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the 50th degree a little south west, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared. The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period.

The earliest pioneers of the Fourth Race were not Atlanteans. In those days large portions of the future continent of Atlantis were yet part and parcel of the Ocean floors. "Lemuria," as we have called the continent of the Third Race, was then a gigantic land. It covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched South across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go South, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean. It stretched, during the Third Race,

east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it.

The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka, while the enormous island of that name was, in the Lemurian period, the gigantic continent described. Lemuria was not submerged by a flood, but was destroyed by volcanic action and afterwards sank.

The Commentary tells us that the Third Race was only about the middle point of its development when:— *"The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the* SWEAT BORN. . . . *This was the third pralaya of the races."* The Third race almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races.

The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. . . . no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken.

Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centered, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great Race known as the Atlanteans.* After this consummation was once attained it follows, as stated on the highest "occult" authority, that "Lemuria should no more be confounded with the Atlantis Continent, than Europe with America." That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called *dwipas,*) preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions

of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria).

It is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed—save the little island mentioned by Plato. "The final disappearance of the largest continent of Atlantis was an event coincident with the elevation of the Alps," a master writes. *Pari passu* as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the "Deluges" are built, the Jews building their version on an event which took place later in "Poseidonis." Atlantis was the name given to those portions of the submerged Fourth-Race continent which were "beyond the pillars of Hercules," and which happened to keep above water after the general cataclysm. The last remnant of these—Plato's *Atlantis*, or the "Poseidon" (another *substitute* or rather a translation of the real name)—was the last of it some 11,000 years ago.

The Eastern portion perished soon after the upheaval of the two Americas. . . . America, the "new" world—is thus, though not *much*, older, still it *is* older than Europe, the "old world."

All such Cataclysms are periodical and cyclical. The Second Flood—the so-called "universal"—which affected the Fourth Root Race . . . is that flood which was first perceived by geology. . . . the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the Fifth and the latest—portions of the two Americas being far older. The Initiates who recorded the Vedas—or the Rishis of our Fifth Race—wrote at a time when Atlantis had already gone down. Atlantis is the fourth continent that appeared but *the third that disappeared*.

For 1,000,000 of years are allowed for our present Root-race (the Fifth) and about 850,000 years since the submersion of the last large island (part of the Continent), the Ruta of the Fourth Race, or the Atlanteans; while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the glacial period or thereabouts. The earliest Palæolithic

men in Europe were of pure Atlantean and "Africo"-Atlantean stocks. The *pure* Atlantean stocks—of which the tall quaternary cave-men were, in part, the direct descendants—immigrated into Europe long prior to the Glacial Period. Europe in the quaternary epoch was very different from the Europe of today, being then only in process of formation. It was united to N. Africa—or rather what is now N. Africa—by a neck of land running across the present Straits of Gibraltar—N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara. Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connections of the forefathers of the Palæolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type—a mystery indeed to all those who refuse to sanction the "hypothesis" of a former Atlantic continent to bridge the ocean. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age.

Neolithic man was a fore-runner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brahminical nation, and the time of its descent into the plains of Hindostan, which it did millenniums later.

The duration of the periods that separate, in space and time, the Fourth from the Fifth Race in the historical or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages—marked at certain periodical epochs by the most terrible cataclysms—too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value concerning them.

MOUNT MERU

FOR the student desirous of true progress, nothing is so necessary as even or equal development, whether of knowledge or of self-knowledge. And all knowledge begins and ends with knowledge of self; of man and the potentialities of man. Such equal, all-round development must, of its very nature, be slow, gradual; but it is safe and sure. One branch of it—that which relates to the acquirement of mental or intellectual knowledge, which knowledge *applied* becomes ethics, becomes life itself—that branch, we may say, is best pursued by considering every fact which we learn in the light of the seven different meanings, or aspects, borne by every truth and called in occultism The Seven Keys. Every truth, every parable, every symbol wears a different appearance as it relates to the cosmic, or the astronomical, the physiological, or the spiritual, and other planes or aspects of The One Life. Studying thus, our grasp on truth is strengthened, our knowledge broadened; we are saved from the dangers of a single-winged flight, and are borne on the bold pinions of the spiritual eagle into the free æther of truth.

In reading we find a legend from the Mahabharata, descriptive of the churning of the ocean round about Mount Meru, in order that the Gods might obtain the Amrita or water of immortality. This legend is generally considered in its cosmic aspect, which is the obvious one. It is instructive to know that Mount Meru is the north pole, and is "described geographically as passing through the middle of the earth-globe and protruding either side."[1] "The roots and foundations of Meru are in the navel, the centre of the earth. On its upper station are the gods" (active powers?); "on the nether or south pole (Patala) is the abode of demons." (Passive powers?) "There is a fountain of life in the bowels of the earth and in the north pole. It is the blood of the earth, which circulates through all the arteries, and

NOTE.—This article was first printed by Wm. Q. Judge in *The Path* for January & February, 1891.

[1] *Secret Doctrine*, II, 404.

Pineal

which is said to be stored in the navel of the earth."[2] in *Isis Unveiled,* Vol. I, page 200, we are told that "this gas or astral emanation escaping from inside the earth is the sole *sufficient cause,* acting from within outwardly, for the vivification of every living being and plant upon this external crust." If the student will turn to the diagrams in *Isis* II, he will discover the correspondence of the earth body to the human body, and the possession by both of a "world within the shrine." The *Secret Doctrine* bids us remember "the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial magnetic and electric forces. The two poles are said to be the store-houses, the receptacles and liberators at the same time, of cosmic and terrestrial vitality (electricity); from the surplus of which the earth, had it not been for these two natural safety valves, would have been rent to pieces long ago."[3]

Apply these statements analogically to man. For we are informed that Mount Meru may be considered under several aspects. "As each symbol in esoteric philosophy has seven keys, geographically Meru and Patala have one significance. . . . while astronomically they have another. If we hold at present *only* to the astronomical and geographical significance. . . ." The inference is plain.

The aspect of Mount Meru and the Mahabharata episode which at present engages our attention is the anthropological one. Where and what is Mount Meru in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which "shall rise into the *sixth,* the middle region, the place between thine eyes" (between the optic thalami?) "when it becomes the voice that filleth all, thy master's voice," or Buddhi considered as an active instead of a passive principle (*Voice of the Silence,* pp. 10 and 79). We are given reason to believe, through the *Secret Doctrine,* that the seat of this process is the pineal gland, or pine-formed heart,—secret heart of occultism—and that this gland corresponds to Mount Meru. To demonstrate this fact is the object of this paper. Disregarding cosmic interpretations of the legend, and keeping solely to its physiological aspect,

[2] *Secret Doctrine,* II, 400. *et seq.*
[3] *Secret Doctrine,* I, 205.

we find the following assertions made of it.

"It is the north pole, the country of 'Meru,' which is the seventh division, as it answers to the seventh principle (or fourth metaphysically) of the occult calculation, for it represents the region of Atma, of pure soul and spirituality. Hence Pushkara is shown as the seventh zone or dwipa, which encompasses the Kshira ocean, or ocean of milk. . . . And Pushkara (the Mahyatma) with its two varshas, lies directly at the foot of Meru. For it is said that the two countries north and south of Meru are *shaped like a bow*."[4] Certain students will, and anatomists may, perceive the full significance of the above, enhanced as it is by *Voice of the Silence.*

"When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving,* O holder of the bow, *is the travelling in this road.* To whatsoever place one would go, *that place one's own self* becomes." In the Upanishads we often find allusions to the bow; the yogi is described as "having taken the bow, the great weapon."

"Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake? Know that the stream of superhuman knowledge and Deva Wisdom thou hast won must, from thyself, the channel of Alaya, be poured forth into another bed" (*Voice,* 72 and 73).

We find Meru described as an axis or centre; the abode of gods, or powers: it has seven gold and seven silver steps, probably representative of centres of vital force in their positive and negative aspects. It is the Swar-Loka (Swara=Breath), the place of the spiritual vital air. "From Meru, abode of Gods, to Eden, the distance is very small, and from the hindu serpents to the ophite cherubim the separation is still smaller, for both watched the entrance to *the realm of secret knowledge.*"[5] When man was driven from Eden, by the angel with flaming sword, he was driven away from his god and his highest place *within himself,* by the lower fires.

When "Meru is geographically described as passing through the middle of the earth globe and protruding either side," we find in this a good picture of the spinal column as the centre of man's nervous system. When we find the gods on its upper station and

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[4] *Secret Doctrine,* II, 403.
[5] *Secret Doctrine,* I, 127.

the demons on its lower station, and its roots and foundations in the navel, we are reminded of the physiological and generative powers of man at his lower pole, and the high Mahatic powers at the seat of the soul in the brain, said by some writers to be the pineal gland. "In the north of Meru there is, therefore, always night during day in other regions." This verse from the *Vishnu Purana* seems to correspond with that other in the *Bhagavad Gita.* "Such an one walketh but in that night when all things go to rest, the night of time. The contemplative Muni sleepeth but in the day of time, when all things wake."

In an ancient volume in the possession of the London Society of Antiquarians, there is a picture of the churning of the ocean, filled in with all the details given in the Mahabharata. This picture is given in Maurice's *History of Hindustan,* Vol. I, and its very remarkable outline, sustained on the tortoise, is precisely the same, both in general form and in detail, as that of a diagram of the cerebello-spinal system, given by Ranney in his work on nervous diseases, Page 38. That the Aryans had profound physi-la ological knowledge any one may see who studies the subject of Asvattha, tree of life, whose branches shoot out *crosswise;* the tree reversed, whose roots are above, or grow upwards, while the branches are below. The *fruits* of this tree give immortality. "One has to go beyond those roots *to unite oneself with Krishna.* He only who goes beyond the roots shall never return."[6] It is the sacred fig tree of the Hindu; also the barren fig tree cursed by Jesus. Compare these descriptions with the spinal column, its roots in the cerebellum looking like such even to the objective eye, and the fig shaped fruits "beyond," at the seat of the soul. In the Sanhita of the Rig Veda, when Indra marries Soma and drinks of the moon plant juice and was attacked by Vritra, "then thou becomest a *horse's tail* (to sweep him away). Thou didst obtain by conquest the cows . . . and the moonplant juice, and didst make the 7 principal rivers to flow." This horse's tail is the *cauda equina* of the anatomists, and we have here a good picture of the distribution by Indra of that energy preserved by Vishnu, whose abode, as preserver, is Mount Meru. "The Brahmanda and Vayu Puranas divide this continent into 7 islands" (see physiological nervous centres) "said to be surrounded by one vast ocean. These continents are *in one sense* a greater or smaller

[6] *Secret Doctrine,* I, 406.

body of dry land surrounded by water. Thus whatever jumble the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key."[7]

In Ezekiel XXVIII is written, " 'Because thou has said, I am a God, I sit in the seat of God *in the midst of the seas,* yet thou art a man. . . . Thou shalt die the death of them that are slain in the midst of the seas.' These verses relate to the past and belong more to the knowledge acquired at the mysteries of the initiation than to retrospective clairvoyance. 'Thou hast been in Eden, the garden of God . . . the workmanship of thy tablets and *thy pipes* was prepared in thee in the day *thou wast created.* . . . Thou wast perfect in thy ways . . . till iniquity found thee. Therefore I will cast thee out of the mountain of God and destroy thee.' The mountain of the Gods means Mount Meru."[8]

The same book tells us that Meru is the seat of Brahma, *the throne of Jupiter,* and that the White Island was swallowed up when *Jupiter* saw the moral depravity of the inhabitants. For students of . . . this description is pregnant, the white island being swallowed up by repeated shocks of *earthquake.* It is only when "Soma, the moon, makes an alliance with white adepts," that the moon fluid can be obtained. Now the brain is, in one sense, the moon in occult symbology, and as it is the organ through which *manas*—the mind—obtains experience with nature, it is of the highest importance that the channel and present abiding place of "Mount Meru the Holy" should be well understood by us who have to use it.

This "fair and stately mountain, whose name is Meru," reflects *"sunny rays* from the splendid surface of its *gilded horns."* (See shape of peduncles of pineal gland.) The western Bible contains the phrase, "Thy horn shall be exalted." Adepts are pictured with horns, and the David of Michel Angelo has one springing from the brain. It is said that a second, and a halo supported by the two, have been broken off. Meru is the haunt of Devas (gods, powers) and "Gandharvas," who are "heavenly choristers, singers of Indra's court." It is interesting to note who Indra is, and to study, in the *Voice of the Silence,* the description of the songs or music arising within the chela when he seeks the Amrita within himself. The tree is there upon Meru, with celestial plants or growths and songs of birds. Now birds represent spiritual airs or

[7] *Secret Doctrine.*
[8] *Secret Doctrine,* II, 493.

powers. The Sooras, good spiritual beings, personified powers, "internal vital airs" as related to Man,[9] craved the Amrita. The Asuras were to unite with them in churning the waters for that Amrita. The Asuras, "so-called demons, are esoterically the self-asserting and (intellectually) active principle; are the positive poles of creation. . . ." These seem to have been 7 evil gods, messengers of Anu, or the moon in one aspect, the ark of the seed of material life. So the Suras and Asuras are "represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or spirit and matter, the two antagonistic principles.[10] "Esoteric philosophy identifies the . . . Asuras). . . and all the adversaries of the gods in the allegories, with the egos which by incarnating in man in the third race made him consciously immortal. They are, during the cycle of incarnations, the true dual Logos, the conflicting and two-faced divine principle in man."[11] "Brahma is Mahat, the Universal Mind, the creator."[12] The Asuras, fallen angels, fell into generation, or mind in man. " 'The gods became no gods, the Sura, Asura' says the text; *i.e.* the gods became fiends, Satan." But Satan will now be shown, in the teaching of the Secret Doctrine allegorized, as good and as sacrifice.[13]

"The Asuras are The Flames incarnated in the third root race, and find themselves reborn over and over. Man is the product of three fires. The electric fire—Spirit. The solar fire—Soul. The fire produced by friction—Body. Metaphysically, the last means the union between Buddhi and Manas; in the physical it relates to the creative spark or germ, which fructifies and generates the human being."[14]

In respect to "the Moon, the ark of material life" and the creative spark above alluded to, a slight but useful digression from the churning of the ocean may here be permitted. This vara, or ark of life, is alluded to in eastern scriptures as follows. " 'Into the vara thou shalt bring the seeds of men and women . . . Thou shalt seal up the vara' (after filling it up with the seeds) 'and thou shalt make a door and a *window self-shining within,*' which is the soul. When Yima inquires of Ahura Mazda how he shall

9 *Secret Doctrine,* I, 86.
10 *Secret Doctrine,* II, 59-62.
11 *Secret Doctrine.*
12 *Secret Doctrine,* II, 162.
13 *Secret Doctrine,* II, 230.
14 *Secret Doctrine,* II, 318.

manage to make that vara, he is answered: *"Crush the earth . . .* knead it with thy hands, as the potter does when kneading the potter's clay.' When the question is asked what shall light the vara, the reply is; 'There are created lights and uncreated lights.' " This verse, the *Secret Doctrine* goes on to say, is a distinct allusion to the uncreated lights which enlighten man, his principles; and this is "the meaning when read by the human key" which does not interfere with astronomical, theogonic, or any of the six other meanings.[15]

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physiology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within." (Is this door for the purpose of discharging the sand grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyan, and you have the secret, *if you are spiritual* enough to understand it."[16] Descartes describes the pineal gland as a little gland tied to the brain, that can be easily set in motion, a kind of swinging motion, by the animal spirits which *cross* the centre of the skull in every sense. The *Secret Doctrine* considers these animal spirits as equivalent to currents of nerve-auric compound in circulation.[17] German scientists say that these sand grains are not found in man until the age of 7 years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity."[18] "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five pointed star, with the apex of the white triangle placed upward, the apex of the red one downward; will not this emblem of humanity answer for us why the seat of Vishnu is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red, reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force

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15 *Secret Doctrine*, II, 291.

16 *Secret Doctrine.*

17 *Secret Doctrine*, II, 298.

18 *Secret Doctrine*, II, 299.

correlation and expenditure and conservation of nerve auric energy?

Returning now to the *Mahabharata* legend, we find Narayana there, suggesting to Brahma that the ocean be churned for the Amrita. Narayana is "the mover on the waters who is the personification of the Eternal Breath of the Unconscious All, or Parabrahm."[19]

"The Egyptian Ra, issuing from the Deep, is the divine universal soul in its manifested aspect, and so is Narayana, the Purusha, concealed in Akasa and present in ether."[20] This soul, then, in its manifested aspect, spoke to the Creator, or creative aspect of the Breath. When Narayana "spoke" he was no longer "concealed in akasa"; he must have been "present in ether"; in other words, certain dynamo-spiritual currents were engendered; no longer in passive potentiality, they are active as Narayan." Removing the darkness, the self-existent Lord (Vishnu, Narayana, etc.) becoming manifest and wishing to produce things from his essence, created, in the beginning, water alone. Into that he cast seed."[21]

In regard to the ocean to be churned, we learn that waters and water stand as the symbol for Akasa, the primordial ocean of space, on which Narayana, the self-born spirit, moves, reclining on that which is its progeny. "Water is the body of Nara,[22] thus we have had the name of water explained, since Brahmâ (neuter) rests on the water, therefore he is termed Narayana." We have here a hint as to the waters of grace, and water is also feminine and stands for the Virgin in heaven.[23] Narayana is the spirit of invisible flame, never burning, but "sets on fire all it touches, and gives it life and generation. In the Western Bible it is referred to as "The Lord was a consuming fire." "In him was life, and the life was the light of men." Paracelsus refers most instructively to the spirit moving on the face of the deep, whose vehicle is the *liquor vitae*. We learn elsewhere that the spirit or noumenon of pure air, the breath of life, the first-born element or noumenon of protyle, is hydrogen. This is not to be mistaken for the gas known to us by that name, but is its spiritual root. "Water" is also said to be "a condensible gas or *Mercury*." . . . Students will under-

19 *Secret Doctrine*, I, 64.
20 *Secret Doctrine*, I, 231.
21 *Secret Doctrine*, I, 333.
22 And *Nara* is another name for *Man*.
23 *Secret Doctrine*, I, 458.

stand this suggestion concerning the vital fluid of man. We gather that the ocean, or water churned, is the water of life, which is, on our plane, one of the correlations of electricity, the One Life at the upper rung of Being, the astral fluid at the other.[24]

The great obstacle to the churning appears to have been the Mountain Mandar, which, in analogy with universal processes, was put to use presently for the purpose to which it appeared opposed. A Teacher writes: "There is good and evil in every point of the universe." So as Mandar, inhabited by forces of both orders, could not be removed, it was used. It would appear that the mountain represents the solar plexus, about which the great serpentine force, here called Vasukee, is deployed, for that mountain is presently placed on the back of the tortoise. This creature is not only androgynous, and the bi-sexual force symbolically, but on looking at the diagram of the nervous system before referred to, we find that the pelvic bones assume just this shape. "Having assumed the shape of a tortoise, Prajapati created offspring." Indra, the fire god, characteristically appears here. Anaula the serpent, who is directed to perform the work, is the Infinite one. He sometimes represents "the couch on which Krishna as manifested Vishnu reclines when he creates."[25] He is also the wisest one, king of serpents.

This dual allusion to serpents is highly important. The serpents of the great Sea appear to have been Chrestos or the Logos. Even when physiological and phallic they were divine symbols. In *Secret Doctrine,* I, 364 and 405, such meanings are explained. The serpent often typifies astral light re-united by its dual physiological and spiritual potency. "When adepts were initiated into the mysteries of nature by the universal mind, they were named serpents of wisdom."[26] It would appear from the *Voice of the Silence* that Kundalini the serpentine force is the initiator. When we recall certain passwords and remember that Indra, king of the gods also represents the East, the significance of the account is deepened.[27] Vasuki is referred to as the king of those serpents who live in Patala, the nether region, as distinguished from Meru. These lower forces churn the ocean by the command of the higher powers of Meru. A fine sentence from the Zohar illustrates this: "Life is drawn from below, and from above the source renews itself; the sea is always full and spreads its waters everywhere. The seventh

[24] *Secret Doctrine,* I, 81.
[25] *Secret Doctrine,* I, 407.
[26] *Secret Doctrine,* II, 215.
[27] *Secret Doctrine,* I, 128.

palace, the fountain of life, is the first in order from above."[28] Another quotation also seems to refer to the churning of the ocean. "The work of the beginning the companions (students, chelas) understand, but it is only the little ones (perfect initiates) who understand the parable of the work in the Principium by the mystery of the serpent of the great sea." Jesus said that only as a little child can man enter the kingdom of heaven, the Principium or Meru, and in the Talmud St. Paul (Saul) is referred to as the little one.[29]

For the seat of the self we may consult S. D. II, 495, and on page 499 we read: "The real property of the *true* Soma was (and *is*) to make a new man of the Initiate, after he is *reborn,* namely, once that he begins to live in his *astral* body" . . . (See Elixir of Life in *5 Years of Theosophy.*) "The partaker of Soma finds himself both linked to his external body and yet away from it in his spiritual form. . . . Plainly speaking, Soma is the fruit of the tree of knowledge." Now the *true* Soma, or moon fluid of immortality, may be guessed at by him who remembers that the moon represents the brain and stands for Manas in its higher and lower aspects. It becomes the ally of the white adepts or higher powers upon occasion. The downpouring of this fluid is beautifully described in the legend under consideration, and we will leave the reader to its further elucidation, content if this article shall have induced him to consider all truths by the light of more "keys" than one.

TWO AMERICAN STUDENTS

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[28] *Secret Doctrine,* I, 356.

[29] *Secret Doctrine,* II, 504.

letters • questions • comment

"Ignorance" and "Mystery" seem in a sense synonymous, yet the word "ignorant" conveys a pejorative feeling, while "mysterious" does not. What is the relation (and difference) between the meanings of these terms?

Curiously, there are no entries in the Supplemental Index to *The Secret Doctrine* for the word Ignorance, while those for Mystery(ies) occupy half a page. Reference to these entries shows that the primary meaning of Mystery, in Theosophy, involves understanding of the idea of Initiation. Through initiation mysteries are disclosed, made no longer mysteries. It follows that the uninitiated are ignorant of these matters.

What are the uninitiated ignorant of? In the *Theosophical Glossary*, H.P.B. says under "Initiation":

> In the palmy days of old, the Mysteries, according to the greatest Greek and Roman philosophers, were the most sacred of all solemnities as well as the most beneficent, and greatly promoted virtue. The Mysteries represented the passage from mortal life into finite death, and the experiences of the disembodied Spirit and Soul in the world of subjectivity.

The Initiate, she says, is one to whom occult secrets have been revealed. Mystery, then, suggests knowledge of the meaning of human life, while ignorance is lack of that knowledge. We might say that Mystery stands for an ideal goal, while Ignorance is the barrier or the distance between ourselves and that goal.

For a working definition of ignorance, we might consider some observations by H.P.B. on the identity and role of Teachers—those who initiate others—as given in *The Secret Doctrine*. Early in the human history of our planet, she says, there were high beings who had evolved during prior cycles of evolution, who became the Divine Instructors of the present humanity. They "taught humanity their arts and sciences"; and there were also those, known as the Watchers, "who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds." (I, 267.)

Ultimately, then, Ignorance is the result of the confinement of spiritual intelligence by material forms. This seems to have been inevitable. Why, then, should the term "ignorant" have a condemnatory flavor?

Our ignorance, after all, is due to a Promethean sacrifice. Human blindness is the initial destiny of those who seek to raise the matter of manifested existence to a higher level of being. The struggle with ignorance has indeed a heroic aspect. As H.P.B. says in a memorable passage:

> Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim,* having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image.* In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life.* (I. 268.)

Matter is the stuff of our ignorance, the form in which the not-self is encountered, since as we become wise matter loses its opacity and no longer stands in the way of spiritual perception. The pejorative tone which attaches to the idea of ignorance may be due to intuitive recognition that much of our blindness is self-imposed. While the perfection of the human form, as the vehicle for the incarnating intelligence, was accomplished "at the cost of a proportionate loss of spirituality," there then began the peculiarly human cycle of evolution, under the impetus, as the Third Fundamental Proposition makes clear, of "self-induced and self-devised efforts." Now choice between good and evil, between the better and the dearer, becomes the mode of growth. So there is a guilty ignorance as well as the challenge of worlds to be won through increase of understanding.

Perhaps there is some light on this "mysterious" question in the Vedantin doctrine referred to by H.P.B. in the Proem. The Vedantin, she says, speaks of the Soul of Nature, in its emanated or manifested aspect, as "Iswara *plus* Maya," and also Avidya—which, she says, is "Agnosticism and Nescience rather than ignorance." (*SD.* I, 7.) It seems conceivable that when Western

or modern man gets rid of the last vestiges of the personal God idea, the ancient recognition of ignorance as caused by the forms requiring illumination through our effort and help, will be regained. The guilty ignorance will belong only to the past.

What benefit is there in associating Theosophy with "Occultism"? Many of the Theosophic conceptions are straightforward—such as Karma and Reincarnation, for example—and comparatively easy to teach. Yet these simplicities seem blurred by the indefiniteness of what is called "Occult." Could we not do without this distraction?

The question proposes a superficially plausible idea, yet it really concerns the duality of the human mind and the inner character of growth in understanding. As a matter of fact, no one pursues inquiry into the implications of Karma and Reincarnation without encountering questions and issues which require at least some steps in the direction of the "Occult."

The activities of figuring—using various mathematical skills in order to obtain a precise answer to some practical problem—are a good illustration of the ability of the lower mind. It deals with finite values and uses exact definitions to achieve precision. The area for this sort of intellectual investigation is space and time—involving distance and rate of movement, one could say. Applied mathematics establishes truth about the external world. This is sometimes called "public truth," which is very much the same as scientific truth. Everything is in the open, or required to be in the open, if it is to qualify as a scientific conclusion or verification. Those who are skilled in this thinking, and who tend to regard its fruits as the only reliable knowledge, are naturally made uncomfortable—and skeptical—by other and less traceable forms of inquiry. The study of oneself—of one's own capacities and thought-processes—is an example of thinking which proceeds at another level. For starting point it has no precise definitions, only hints and suggestions.

The object of this subjective inquiry is to arouse powers of mind other than those which deal with sense perception. The immediate goal is an awakened sense of proportion, through which, by following the laws of analogy and correspondence, and by the similitude found in oneself, the meaning of things dawns on us by a kind of spontaneous awakening. Such thinking is an experimental exploration of the nature and powers of man.

Asked what Occultism is, Mr. Judge replied in the pages of the *Path*:

> It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole also govern every part of it. As man is a little copy of the universe —is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of today who admit no invisible real nature behind which is the model of the visible.

How could anyone "prove" to a man of the modern world that the Universe is an enormous "egg"? In modern science, the area of proof or demonstration lies without, but for occult science it lies within. The occultist knows what he knows through the capacity to identify his "knowing" faculty with what is to be known. He grasps the object as a noumenon—"becomes" it, so to speak, with the corresponding aspect of his being. Our vague feelings, longings, and intuitions are for us the promise of occult knowledge. They represent what we already partially "know" from within. Our uncertainties arise because we are not yet able to bring that knowledge through to this plane. The other, "precise" sort of knowledge gets in the way, and we have not trained our vehicles in habits of hospitality to spiritual intimations. Occult teaching begins with this training. It is a process stretching over several, perhaps many, incarnations.

What is the importance of knowing about such matters, or of hearing of them? Only those drawn inwardly to a life of the soul will feel able to consider this question. Surely this will include inquirers into Theosophy. Occultism is the higher discipline or science that is gradually mastered by those who resolve to live a life of the soul. Since the soul is for us a subjective reality, it is natural that to our waking, sense-conscious mind, what we hear of occult science for the first time should seem "vague." Involved, then, is recognition of the opportunity for a deliberate change in the character of the search for Truth. There is no more important change for the choosing human being.

on the lookout

"The Writing of the Secret Doctrine"

Under the title of *Rebirth of the Occult Tradition,* published in 1977 by the Theosophical Publishing House in Adyar, Madras, India, Boris de Zirkoff, editor of H. P. Blavatsky's *Collected Writings,* has put together the story of the writing of *The Secret Doctrine,* gathering information from diverse sources, including statements by H.P.B. and her various helpers, on the composition of her major work. The publishers announce that this material will be the "Historical Introduction" in a two-volume edition of *The Secret Doctrine* scheduled to appear in 1978. It seems likely that this edition, to be issued by the Adyar Society, will be a faithful reproduction of H.P.B.'s original edition, since Mr. de Zirkoff ends by saying that the Theosophical Society "should preserve inviolate that body of 'direct teachings of the Secret Doctrine' which have been entrusted to its care by the real Founders of the Movement—the Adepts of the trans-Himalayan Brotherhood."

"Other Volumes of the Secret Doctrine"

Of particular interest in this preliminary publication of Mr. de Zirkoff's introduction is a section on the third and fourth volumes of *The Secret Doctrine.* The writer presents six separate statements by H.P.B. (all from the original edition) concerning these two additional volumes, in one of which she says that they are "almost ready," elsewhere adding, "it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed." Statements by others associated with H.P.B. generally confirm what she has said, but there is also some contradictory testimony. Mr.

Judge gave evidence of knowing the contents of the third volume, "not yet printed," as he said, while Annie Besant interviewed years later in 1926, told a Canadian journalist that she had never seen the manuscripts for the third and fourth volumes and did not know what became of them. She said that she compiled the contents of the third volume (published in 1897) from "a mass of miscellaneous writings" found in H.P.B.'s desk after her death. While there were those who said they had seen the manuscript of the third volume, no one offered an explanation of what became of this material, or the incompleted fourth volume. Mr. de Zirkoff concludes this discussion by noting that the mystery of the existence and whereabouts of the material for the third and fourth volumes still remains a mystery. His careful scholarship should help to put an end to pointless speculation or careless guessing concerning a matter on which H.P.B. said what she thought was advisable or necessary, and no more.

Regulator of Pain

According to Barbara Villet in the June *Atlantic,* neuroscientific researchers have isolated a substance called "endorphin" which is naturally produced in the human body by the pituitary gland and the brain. Its importance is that it seems to provide immunity to pain. This writer relates:

> One investigator, who has found high concentration of endogenous opiates in amniotic fluid, also believes that by employing the techniques of "natural childbirth" women may actually be calling upon an endorphin system which nature has provided to protect mother and child from the pangs of birth. And there is evidence that when individuals suffering from chronic spinal pain are treated effectively with acupuncture, endorphins are released into the spinal fluid and their levels peak at the moments when the analgesic effects of the acupuncture are most pronounced.
>
> The discovery of endorphins came only recently, as neuroscientists began to realize that some kind of natural narcotic had to exist in the brain.

Backward Approach

Among the researchers are those who wonder if they have come upon a material that could be made into the "ultimate pill" for the treatment of "illnesses ranging from schizophrenia to drug addiction." Such substances, they believe, "play a fundamental

role in maintaining the exquisite equilibrium of the brain on which our sense of 'normalcy' depends," and may therefore be turned into "therapeutic tools for finely tuning the brain's biochemistry in dozens of corrective ways." They hope to become able to control chronic pain, "not by the use of heavy opiates that impair the patient's mental functions and also carry the hazard of addiction, but by the delicate manipulation of a natural endorphin response." Whatever the merit or plausibility of these speculations, they seem to amount to a backward approach to understanding the coordinating intelligence which governs such natural balances. In addition to this reversal, the philosophic significance drawn from the discovery, as summarized by this writer, gives another example of the effects of elaborate physiological inquiry which neglects subjective or metaphysical reality.

Reduced Individuality?

Barbara Villet says:

> However, the discovery of endorphins has a significance quite beyond such practical applications, for they provide one more piece of evidence that we are not quite what we like to believe we are—proud possessors of our own individuality—but the summary of processes that it has taken millennia to evolve. Perhaps we function as we do not only because the mitochondria are there to help keep our brain cells in order but because long, long ago, in the chill Devonian seas, the forebears of the hagfish evolved an ability to perceive and perhaps remember pain in ways passed on to their phylogenetic progeny. And slowly, in the hagfish, the rodent, the primate, and eventually in early man, the cells of the brain began to *learn* from pain and to respond to it with flickers of feeling, then remembrances, and eventually thoughts, until cumulatively the brain we so proudly claim as our own prize possession became what it is, a creation still in the process of becoming the future.

Many Builders

Here the rhetoric of organic evolution borders on romantic fantasy, recalling without embarrassment the use by Mr. Judge (in *The Ocean of Theosophy*) of Masonic symbolism to throw light on the evolution of man's bodily vehicle:

> For Solomon's Temple means man whose frame is built up, finished and decorated without the least noise. But the materials had to be found, gathered together and fashioned in other

and distant places. These are in the periods above spoken of, very distant and very silent. Man could not have his bodily temple to live in until all the matter in and about his world had been found by the Master, who is the inner man; when found, the plans for working it required to be detailed. They then had to be carried out in different detail until all the parts should be perfectly ready and fit for placing in the final structure.

So in the vast stretch of time which began after the first almost intangible matter had been gathered and kneaded, the material and vegetable kingdoms had sole possession here with the Master—man—who was hidden from sight within, carrying forward the plans for the foundations of the human temple. All of this requires many, many ages, since we know that nature never leaps. And when the rough work was completed, when the human temple was erected, many more ages would be required for all the servants, the priests, and the counsellors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes.

It seems a pity that neuroscientific discovery of the function of some of these "priests" and "counsellors" should lead to the conclusion that there is no indwelling individuality—that the making of man is entirely a matter of piecework and evolution from below.

Mechanizing the World

Fortunately, there are today historians of science who are able to rise above its materialistic assumptions and point to their effects. One of these is Lynn White, Jr., who in *Dædalus* for Spring 1978 writes on "Science and the Sense of Self." He finds modern mechanism rooted in the Middle Ages:

From the early thirteenth century the term "world machine" (machina mundi) had increasingly been used, and in a favorable sense. Europe was coming to admire ingenious machines, and was inventing many new ones. The expression referred, however, not to earthly operations, but to those of the astronomical spheres. Oresme, when he spoke of God being like a clockmaker, was thinking only of planetary orbits; with Aristotle and Ptolemy he believed that friction and change were found solely in the sublunary regions.

In the late sixteenth century a spectacular nova exploded, and even non-scientists began to wonder about celestial immutability. In 1610, on the basis of a Dutch invention, Galileo built an improved telescope and found spots on the sun, mountains

on the moon, and satellites wheeling around Jupiter. He thus unified celestial and terrestrial physics, but instead of demechanizing the sky, he ended by mechanizing the earth.

His younger contemporary, Descartes, included in this mechanization all animals; to him, and to millions who fell under his influence, they were insensible machines who, despite superficial evidences of joy or agony, had neither minds nor feelings. Only human beings had such characteristics; the mechanical res extensa of man's body was connected to the res cogitans of his mind by curious properties of the pineal gland.

Then it became mankind's turn to be mechanized. Confidence in the pineal gland waned. Darwin made man completely part of nature. There should have been nothing surprising about this. If we can believe anthropologists and the historians of non-Western cultures, most people in most times and places have thought of themselves as being such, and have found sustenance in the idea. The trouble among Westerners was that by the twentieth century the late-medieval emphasis on the importance of matter, and on mathematics as the only basis for rational certainty, had created a lifeless and impersonal image of "nature" with which few wanted to be identified; it violated the sense of selfhood among us which similarly is so largely a product of our medieval ancestral experience.

"Delicious Guiltlessness"

This is Dr. White's way of formulating the deep cultural contradictions of our time. We have on the one hand a vast scientific establishment busily engaged, through their experimental and empirical method, in subdividing man, and giving an explanation of what he does and how he behaves which completely ignores the conscious intelligence within. On the other hand, we have the strong tradition of independent individuality and human freedom, defended, for the most part, not by scientists, who have little room for these qualities in their theories, but by intelligent non-specialist human beings. Many of such people are calling for a science which takes the whole man into account. One of them is Carll Tucker, publisher of the *Saturday Review,* who writes in the June 10 issue:

Ever since Freud discovered the subconscious, the easiest escape from guilt has been "my mother did it." Or ir not Mother, then one's childhood environment or the influence of drugs or more recently, coercion, either physical or subliminal. Pre-Freud, people blamed the unruliness of their tempera-

ments on demons, humors, fickle gods, the stars. A surprisingly ignoble Hamlet used the excuse of insanity when he justified his murder of Laerte's father ("If Hamlet from himself be ta'en away/it was not Hamlet did it"). All of us tend to envy the innocence of our infancies, and when we feel threatened, we long for a theory of motive that would restore us to that delicious guiltlessness.

To be sure, the subconscious is not a figment of the Austrian doctor's imagination. It exists, it influences our behavior, it *can* be influenced. But as Freud wrote, the role of society is to regulate, to channel our unruly urges into socially useful purposes. So while it is personally reassuring to blame intangible powers for our poor behavior, it is not helpful. Rather, we should accept responsibility for our actions and struggle to act in a way that is acceptable to society.

Why Don't They Turn it Off?

Mr. Tucker singles out television as the present-day scapegoat. Its pervasive suggestion circumvents reason and takes the place, in critical analyses, of "my mother did it." The *SR* publisher puts the case:

> In this purported age of reason, the electronic media, particularly television, have replaced the gods as the creators of most that is undesirable in our social behavior. Television makes children disrespectful to their parents. Television shortens children's attention spans. Television routs book-learning. Television makes children at once passive (because they receive, rather than participate in, the drama) and aggressive (prompting violence by example). Television has become the principal scapegoat that parents and educators blame for their own failures. Instead of turning the mind-numbing machine off, parents and educators complain about the quality of the Saturday morning shows directed to two-year-olds.

The Ego Is Missing

In ancient times men given to excess found other scapegoats. Instead of blaming their parents or a broken-home background, the ancient Greeks attributed their offenses to the gods. As Julian Jaynes notes in *The Origin of Consciousness,* recounting an incident in Homer's *Iliad*:

> When, toward the end of the war, Achilles reminds Agamemnon of how he robbed him of his mistress, the king of men declares, "Not I was the cause of this act, but Zeus, and my portion, and the Erinyes who walk in darkness: they it was in the assembly put wild *ate* upon me on that day when I arbitrarily took Achilles' prize from him, so what could I do? Gods always have their way." And that this was no particular

> fiction of Agamemnon's to evade responsibility is clear in that this explanation is fully accepted by Achilles, for Achilles is also obedient to his gods.

Carll Tucker's prescription for overcoming influences "that strive to modify our behavior by bypassing our conscious minds and seducing our helpless subconsciouses," would be greatly strengthened by the teaching of the reincarnating ego, the rational intelligence in man. For we should work, he says, to demonstrate right action "to people's *rational* minds." Why is the appeal to the rational mind so ineffectual? Because there is no systematic teaching concerning man's rational nature and the powers it is able to exercise when aroused to action.

Hermes on "the Reasonable Part of the Soul"

In *The Secret Doctrine,* H. P. Blavatsky gave the teachings of Hermetic philosophy on the powers which affect human behavior —the elementals which inhabit his vehicles as well as all nature— and on the higher human soul which is above their rule. The psychodynamics of both man's psychic and spiritual life are set forth in the words of Hermes:

> All these Genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls,* they are present in in our nerves, our marrow, our veins, our arteries, and *our very brain-substance* . . . at the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births, and who are classed beneath the astral powers (Superhuman astral Spirits). They change perpetually, not always identically, but revolving in circles (cyclic progress in development). They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed for the reception of (the) God, who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain. . . . (I, 294-95.)

The language may be archaic, but this view of the human situation, as H.P.B. says, "was a universal human belief common to all nations till about a century or so back." It is the foundation for understanding all human behavior, and also the basis for reaching to genuine self-determination through the ascendency of the god within—"the reasonable part of the Soul . . . not subject to the genii."

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